

GARDNER gives a description of negro festivities at Christmas on a Brazilian plantation.

It is Christmas, and we have arrived, and a great holiday, we found the whole of the slaves belonging to the estate, amounting to about one hundred, dancing in the yard before the house, and all attired in new suits of clothes, which had been sent to them the day before.

In the evening a party of the best-constituted, principally negro, were admitted into the veranda of the house, where I had a good opportunity of witnessing their dances—some of them not being very delicate. One of the best was a kind of dramatic dance, of which the following is a programme.

Near the door of a house belonging to a padre (priest), a young fellow commences dancing and playing the viola, a kind of guitar. The padre hears the noise, and sends out one of his servants to ascertain the cause. He finds the musician dancing to his own strains, and tells him that he is sent by his master to inquire why he is making so much noise, and that he is to stop at once. The musician tells him that he is not dancing, but that he is only trying a new dance from Bahia, which he saw the other day in the Diario.

"The servant asks if it is a good one," "Oh! very good!" replies the other; "will you not try it?"

"The servant takes his hands, cries, 'Let the padre go to sleep, and immediately joins in the dance. The same thing is repeated till the padre's servants—men, women and children—amounting to about twenty, are dancing in a circle before the house."

"Last of all, the supposed padre himself makes his appearance in a great rage, dressed in a large poncho, a broad-brimmed hat, and a cane, and demands the cause of the noise, which, he says, prevents him from enjoying his dinner."

"The musician tells him the same story that was told to his servants, and, after much persuasion, gets him to join in the dance also. He dances with as much grace as any of the others, but, watching his opportunity, he takes out a whip which he has concealed under his gown, and, lashing the whole of them out of the apartment, finishes the performance."

On an experience of five years among the Brazilians, says Mr. Gardner near the close of his volume, "I must say of them that they are far from being hard task-masters, and that with very few exceptions I found them kind and considerate to their slaves;" and at another place, some hundred pages apart, "at the same time I could not but regret with shame," still, slavery, still thou art a bitter draught."

ON COMETE RENDU.

[1865.] Dr. Alp Rendu travelled in Brazil by order of the French Minister of Public Instruction, to study the ordinary diseases of that country.

On his return to Paris, he published a volume of "Medico-Topographical, Medical and Agricultural Notes on Brazil." It devotes one section to slavery. It is a volume which we have always to America still the conservative pro-slavery country, stripped of its illustrations, and, in brief, this—slavery is a curse, but that abolition would be a misfortune both to the country and the negro; that black is but little susceptible of civilization, that he is naturally lazy, and even when urged by the most powerful motives, he is inclined to a state of freedom; and that, while slavery is a moral calamity, as everybody knows, premature emancipation would entail misfortunes upon no one can foresee the end. His plan of abolition is to declare free all children who are born of slave parents; but, to preserve them from the pernicious influence of their betters, the government shall take charge of the children! Government, in other words—what, even in our country, is so often asked to wet-purse industrial projects—become "damp-child's maid," and, in very deed, to rear young blacks in Brazil. What a stupendously mammoth nursery our Frenchman would establish!

Leaving his speculations to the French of the absurd, we come to his specific statements. These, he says, in the service of Brazilians, are treated with mildness; but woe to those who fall into the hands of foreigners! These, nations to raise the hopes of fortune of which they dreamed, impatient of the narrow lot of a native, thought, of that returning to their native country, hostile at no means of achieving their ends. Their slaves, badly clad, badly lodged, badly fed, are oppressed with fatigues and often beaten. There are some exceptions, but they are too rare.

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An eloquent sermon was preached April 7, at the Church of the Puritans, by Rev. Dr. Cresson, on the text from the nineteenth chapter, fourth verse, "I have been a father to the fatherless, and a protector to the orphan." Because thou knowest fourth verse, "I have been a father to the fatherless, and a protector to the orphan." Because thou knowest the meaning of these words is to be known by comparing the spiritual arrangements of God's providence with the system of His grace and the instructions with His word. The latter is that of His word. The latter is that of His word.

The Doctor then states at greater length than we have to follow, that masters as a whole are unjustly suspicious of the sickness of their slaves. Maladies are so often feared that they frequently discredit rumors of disease, and hence considerably suffering, many of them, are permitted to languish in the actual state of things, until they are in his condition, borne down by excessive fatigue, he has no desire to form enduring alliances; and, on the other hand, the negro is averse to giving birth to a being who must be as miserable as himself.

The meals are taken in common, in a shady spot. That of the morning is light and consists of the usual cake bread, of millet, with some fruit or a little cake bread. Toward the middle of the day the meal is of rice and fish. The evening meal is composed of rice, rice, or other vegetables. This diet is not bad, although one might wish that there were more varied. For example, the vegetable of vegetation would render this addition very unpalatable, and the health of the slaves would be sensibly ameliorated by it.

While in Africa the blacks are naked, or nearly so, it is a deplorable custom of Brazil to keep them in warm, and much more, in warm, than that of Africa.

THE DISEASES WHICH EXIST AMONG THE BLACKS ought to be attributed to the lack of clothing. Many of the proprietors give their slaves a single pair of cotton pantaloons only. Others give them a pair of the same stuff, and at night they sleep on a piece of matting, in a place often unhealthily where, to protect themselves from the humidity of the cold, they have only a poor woolen blanket. In other families, however, the slaves are better cared for. They are furnished with a woolen shirt. Every Sunday their effects are changed, and an examination is made to see whether they have not sold their mats or blankets, which often happens.

The slaves employed on the fazendas are usually well fed, and they add to their rations vegetables, which they raise themselves, and dried meat and fish; however, it often happens that these last substances are neither good in kind, nor in quantity sufficient.

It is not thus with those employed in washing, in the fields, in the sugar plantations, etc. These are the most miserable of the race, and to the unfortunate negroes as prejudicial to the interests of the masters. The inefficiency of the force, which in its turn produces mortality, and is the cause of considerable loss, which an inhuman parsimony does not compensate.

The Doctor twice goes to the sad fate of slaves that were held by foreigners; these, he says, are hardly allowed time for sleep or rest.

Slaves take no interest in their labor, nor are they physically capable of doing so much work as the owner, while the fact of chastisement is the incentive of the owner. Perpetual vigilance is the price of labor, and unfeeling blows are the lot of the slave. However active the driver, if he had not the resource of the whip against the slaves, he would get nothing out of them—absolutely nothing.

Chastisements are of two kinds—in one they put around the neck of the guilty slave a ring of iron, surmounted by a stem of the same metal, which causes more or less torture; the other consists of lashes of a whip, the number of which vary according to the gravity of the offence. In the fazendas, the punishment is inflicted in the presence of all the slaves; at Rio de Janeiro the offenders are taken to the House of Correction, where they receive the chastisements they have incurred. During their stay in this establishment, they are employed in public works of utility.

Marriages between slaves are rare in Brazil, and while adulterous misbehavior is common, it is seldom followed by foundation. Frequently, also

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